NEW SERIES.

THE

RAGGED SCHOOL UNION MAGAZINE.

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No. 11. NOVEMBER, 1874. VOL. I.

LONDON:
KENT & CO., PATERNOSTER ROW.
AND ALL BOOKSELLERS.

All Communications to be addressed to the Editor, 1, Exeter Hall, London.
Orders for Advertisements to be sent to R. K. Burt & Co., Printers, Wine Office Ct., Fleet St.

PRICE TWOPENCE.

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ACKNOWLEDGMENTS.—The thanks of the Committee of the Ragged School Union are hereby presented to Mrs. Padday for large parcel of left-off clothing; to the Rev. C. B. Pearson for one box, containing a quantity of old books, reports, and various other papers; and to Mrs. Reade for her monthly parcel of clothing.

COMMUNICATIONS RECEIVED WITH THANKS.—Mr. J. Groom; G. J.; Mr. G. Fuller; Flora; M. H. H.; Mr. Oakley.

DR. J. COLLIS BROWNE'S CHLORODYNE

IS THE

ORIGINAL AND ONLY GENUINE

The public are CAUTIONED against the unfounded statements frequently made, "that the composition of CHLORODYNE is known to Chemists and the Medical Profession." The fact is, CHLORODYNE was Discovered and Invented by Dr. J. COLLIS BROWNE (ex-Army Medical Staff), and so named by him, and it has baffled all attempts at analysis by the first Chemists of the day. The method and secret of the preparation have never been published. It is obvious, therefore, that anything sold under the name, save Dr. J. COLLIS BROWNE'S CHLORODYNE, is a spurious imitation.

CAUTION.—Vice-Chancellor Sir W. PAGE WOOD stated that Dr. J. COLLIS BROWNE was undoubtedly the Inventor of CHLORODYNE.

CHLORODYNE is admitted by the Profession to be the most wonderful and valuable remedy ever discovered.

CHLORODYNE is the best remedy known for Coughs, Consumption, Bronchitis, Asthma.

CHLORODYNE effectually checks and arrests those too often fatal diseases—Diphtheria, Fever, Croup, Ague.

CHLORODYNE acts like a charm in Diarrhœa, and is the only specific in Cholera and Dysentery.

CHLORODYNE effectually cuts short all attacks of Epilepsy, Hysteria, Palpitation, and Spasms.

CHLORODYNE is the only palliative in Neuralgia, Rheumatism, Gout, Cancer, Toothache, Meningitis, &c.

J. C. BAXER, Esq., M.D., Bideford.—"It is, without doubt, the most valuable and *certain* Anodyne we have."

Dr. M'MILLMAN, of New Galway, Scotland.—"I consider it the most valuable medicine known."

*** Earl Russell communicated to the College of Physicians that he had received a despatch from Her Majesty's Consul at Manilla, to the effect that Cholera has been raging fearfully, and that the ONLY remedy of any service was CHLORODYNE.—See *Lancet*, 1st December, 1864.

Sold in Bottles at 1s. 1½d., 2s. 9d., and 4s. 6d. each. None is genuine without the words "Dr. J. COLLIS BROWNE'S CHLORODYNE" on the Government Stamp. Overwhelming Medical Testimony accompanies each bottle.

Sole Manufacturer—J. T. DAVENPORT,

33, Great Russell Street, Bloomsbury, London.

MR. GEO. THOS. CONGREVE'S WORK ON CONSUMPTION,

ITS NATURE, SYMPTOMS, STAGES, AND SUCCESSFUL TREATMENT.

The Experience of Many Years from Cases in all parts of the Kingdom.

ALSO, CONTAINING CHAPTERS ON THE TREATMENT OF

ASTHMA, CHRONIC BRONCHITIS, COUGH, &c., &c.

Post-free for 5 stamps, from the Author, COOMBE LODGE, PECKHAM.

NOTICE.—October 1.—MR. CONGREVE has returned to London, and will see Patients on TUESDAY, THURSDAY, and SATURDAY MORNINGS (ONLY) as usual. *Country Patients should come on one of the two former days.*

RECENT CASE IN CORNWALL.

In August I was consulted by Mrs. Lobb, of Myrtle Cottage, Falmouth, relative to the case of Fanny Bascombe—"For four months spitting blood, with cough, and severe pains, shortness of breathing, palpitations, strength gradually declined, &c., &c."

In a letter, dated October 8, F. B. writes me:—"I am thankful to say your good advice has done me wonderful good. *I feel altogether like a new creature.* I return you my sincere thanks. If I find any return of symptoms I will apply to you again immediately."

EXTRACT from a LETTER of W. POOLE, Missionary, 83, London Road, READING.

"D. T. S., who applied to you and had advice last month, is very much better, and *able to get up, a thing he has not done for three months before.* I have known very many instances in different parts of the country when your treatment of Consumption has restored those given up by their medical attendants. I have therefore recommended it in every case I have heard of, and have never known it fail to do good."

A RECENT LETTER from EDINBURGH.

"TO MR. CONGREVE,—I received your letter and medicine last month, and am happy to let you know that I am a great deal better. *I was at the gate of death*, and for three months almost entirely confined to bed; but the other day I walked round Arthur's Seat with the greatest ease. I bless the day I had your advice; I had given up all hope," &c., &c.

A. SOMERVILLE.

SINCE LAST JANUARY

EIGHT HUNDRED AND FIFTY-ONE

OF THE

Friendless and Fallen Females

Of this great City, many of whom were in extreme peril, have been benefited by the

London Female Preventive and Reformatory Institution.

At the Respective Homes, Euston Road, Holloway, West Brompton, Fulham, and St. Pancras, 311 were admitted to the Institution, and 540 to the Open-all-Night Reception House.

Notwithstanding an increase amounting in all to £250 in the cost of household necessaries, coals, &c., the Committee have not restricted their operations in any way.

THE LOSS OF SUPPORTERS.—During the last three years the Committee have lost more than sixty supporters by death. Will none come forward to take their place?

The Committee are in absolute need of Funds to support the Seven Homes, which accommodate ONE HUNDRED AND SIXTY-FOUR INMATES.

£12 10s. (Donation of) will sustain all the Homes one day.

Reader! Imagine the earnest entreaty of applicants for succour, often urged with the most fervent importunity, and supported by tears which indicate such a sense of peril and need as to render refusal almost impossible.

Messrs. Bosanquet, Salt, & Co., Bankers, 73, Lombard Street, E.C., and Francis Nicholls, Esq. (of the Committee), 14, Old Jewry Chambers, E.C., will thankfully receive CONTRIBUTIONS; or

EDWARD W. THOMAS, Secretary,
Office, 200, Euston Road, N.W.

*** *The Secretary will most gladly forward a detailed Report.*

RAGGED SCHOOL CLOTHING CLUBS.

THAT no small portion of the poverty and wretchedness of the poorer classes are caused by the abuse of stimulants is as much a truism as that two and two cannot make five. Yet, in numerous cases when they are not the devotees of Bacchus there is such an absence of thrift; in other words, such a practical disbelief in the fact that there is a to-morrow as well as a to-day, that much of the poverty and misery which appals society is ascribable solely to that cause. Even as regards food there is a most lamentable waste of material, springing often from sheer ignorance. Thus it is no exaggeration to affirm that a French peasant would fare well where an Englishman would starve. So is it with clothing; faded finery is bought instead of neat and warm clothing; and poor mothers, in order to deck their girls with tawdry red, green, or blue feathers, too often keep them without dinner for days. Those, then, who consider the state of the poor, but omit to include the mismanagement which abounds, leave out the factor upon which the whole question hinges.

It is here that Ragged Schools have stepped in, and shown, both by precept and example, a more excellent way. For not the least of the many benefits which have sprung from our Schools is the way in which the conductors have taught old and young how to make their persons neat and tidy, and their homes comfortable. So greatly, indeed, have the habits and homes of many of the poor been changed through the advice given, that, if Ragged Schools had done nothing more, they would have well won the encomium of Dr. Johnson involved in the axiom that "he who causes a blade of grass to grow where it never grew before is a public benefactor."

Prominent among the plans of usefulness adopted in Ragged Schools are CLOTHING CLUBS. Year by year there has been an increase in this socialising agency, and now 78 Schools, or about a moiety, have Clothing Clubs or Dorcas Societies attached. Last year the sum contributed to the Clothing Clubs alone was £863.

When these clubs are not connected with Day Schools, they are held in Night Schools, one evening at least being devoted to needlework. In the latter case the girls also bring their own

needlework; and not rarely an elder girl reads aloud whilst the others "ply needle and thread" under happier auspices than Thomas Hood's shirt-maker.

The rules of these Clothing Clubs may be illustrated by those of three of the oldest schools of the Union.

1. *Richmond Street*, Maida Hill. The girls belonging to the club meet every Monday evening in the schoolroom, and are taught plain needlework by two ladies. The material is bought and sold at wholesale prices. When articles are made up they are sold at half the original cost. But no one is permitted to buy any article who has not been a depositor in the Penny Bank held at the close of the school. This Clothing Club, then, teaches thrift, needlework, and, judging from the aspect of the girls we have seen at work, neatness at the same time.

2. *Grotto Passage*, Marylebone. This School conducts a Clothing Club both in the Day and the Night Schools. The material made up in the school, under the direction of the paid teachers, is sold at Christmas, at half price, a lady kindly paying the other moiety of the original cost.

3. *Rufford's Buildings*, Islington. The payments are received every Monday morning. A bonus of twopence in the shilling is added at the time of sale. At the periodical sales cast-off clothing sent by friends is also sold. The sale of these garments enables the conductors to give the bonus.

In some cases, however, no bonus is given, the sole pecuniary benefit being that materials bought at are also retailed at wholesale prices. Some of the West-end linendrapers, we are glad to record, act very liberally in their sales to our Clothing Clubs.

This sketch would not be complete without a reference to the Dorcas or Maternal Societies which are attached to fourteen Ragged Schools. Amongst the most successful are those conducted in Gray's Yard, Field Lane, and Lower Park Road. In the Maternal Societies boxes of baby linen are lent during confinement, the visitor adding a little temporal relief. We have not heard of one case where the linen thus lent has not been faithfully returned at the time appointed. The following three cases which were brought under our notice will indicate how much this charity was needed:—

Mrs. S., six in family, living in one room; her husband was a porter out of work. The poor woman continued very ill after her

confinement, through want of proper nourishment. Her husband worked in Clerkenwell stone-yard and earned a little, but that and the food they received from the School was all they had to live upon. Although so poor, they were very clean.—Mrs. J., eight in family; husband a labourer out of work. The man seemed thoroughly downcast through being out of work so long. His wife had supported the family by taking in washing. At the end of a week after her confinement she commenced her work at the wash-tub again.—Mrs. T., eight in family, all living in one room; husband a brass-moulder, had been out of work three months. Often the father came home with a sack on his back. In that sack he had a plant called dandelion, which he had walked miles to find; some of it he chopped up for the children, and the rest he sold in Leather Lane at twopence per basket. In this way he kept his family for some time, with the assistance received from the School.

So many benefits have accrued from our Clothing Clubs, that to detail them all would occupy too much of our space, but a few may be referred to as showing that the reapage has been equal to the social seed sown.

Thus, for example, the aspect of most Day Schools, more especially the girls' branch, has been changed through the direct effect of our Clothing Clubs. Visitors who knew nothing of the scholars have exclaimed, "Surely this is not a *Ragged* School?" But if they had seen these children when they entered the School, in all their native dirt and raggedness, and before the Clothing Club had done its work, they would have seen the same difference as there is betwixt the dirty, unsightly chrysalis and the butterfly in all its glory. No; they came ragged and foul, but if they were to remain so, then we hesitate not to say that the Ragged School would have been a failure.

Again, our Clothing Clubs have practically taught never-to-be-forgotten lessons in industry. Whether it is by plain needlework, knitting, or marking—for mere fancy work is properly discouraged—this is ever one of the chief aims of the conductors. For our Clothing Clubs supply needlework for no less than 2,890 girls now included in industrial classes. In addition to this, material supplied by their parents is made up, and cast-off clothing is so altered or cut up, that younger children are well clad who would otherwise be almost bare of clothing.

Nor least in the benefits which accrue from our Clothing Clubs is the reflex influence on their homes. All who visit the hovels of the poor know in what dirty, sloppy alleys, and in what close, "stuffy," dingy dens they too commonly live. But when children are taught how to be clean and neat, they naturally carry home the lessons taught in school, and thus for very shame the sluttish mothers are led to tidy up their persons and their homes. For they have seen that poverty and dirt are not natural allies, and that the home, however mean, may at least be made wholesome by plenty of soap and water. We have, in fact, heard cases of such remarkable changes in that respect, that if they had been alterations in religious character we should have recorded them as conversions.

Again, then, we say, that if out of the Ragged School movement no other social benefit had sprung than that which is incident to Clothing Clubs, our work would not have been in vain. If, then, they came to an end, notwithstanding Government inspection or School Board training, we believe that social progress would be thrown back many generations, and society would speedily and deservedly reap the penalty of its folly.

RUFFORD'S BUILDINGS RAGGED SCHOOL, ISLINGTON.

From the fact that Islington is better provided with Evangelical Churches and Chapels than most districts of the metropolis, it has had the prefix "highly favoured" attached to it. Yet large masses have escaped all Gospel influences; and on the eastern, or the Hoxton side of the High Street, there are rookeries which would disgrace St. Giles's; the recent influx of low Irish giving many courts the aspect of an Irish village. In addition to this, many of the outcast or destitute classes have flocked there through the pulling down of rookeries by the central railways. All this has tended to lower the respectability of a district which twenty years ago was one of the quietest and pleasantest in the semi-suburbs.

To meet these crying social evils mission-rooms have been opened in the poorer districts of Islington, where the Gospel of the grace of God has been preached without that "sensationalism" which so often mars evangelistic work amongst the poor. Nor have the friends of the Ragged School movement been quiescent in the battle with vice, and poverty, and misery. Planted on the eastern side of Islington

there are six Ragged Schools which include about 1,300 scholars; and the four Ragged Churches conducted in these Schools attract upwards of 400 adults.

Amongst these Ragged Schools is one, Rufford's Buildings, whose operations we propose to sketch. Established in 1853, it is in the twenty-second year of its existence. It is situated on the east side of the High Street, near the notorious Philharmonic Theatre. A large Irish colony occupies its rear, the place rejoicing in the name of "Angel Court."

The operations embraced by this Ragged School are Sunday, Day and Night Schools, a Ragged Church, a Mothers' Meeting, a Penny Bank, a Clothing Club, and Open-air Services.

The *Sunday School* is chiefly conducted by the students of the Church Missionary College. The afternoon attendance averages upwards of 200, including many Irish. A Children's Church attracts seventy every Sunday morning. These would otherwise be in the streets at church time.

Two of the children recently died in the Lord, one a girl of eight, the other a boy of eleven years. The love of the latter for his Bible and the hymns he had learnt; his affection for his kind teacher, who attended him to "the river's brink;" his patience under extreme pain and weakness, his simple trust in the Lord Jesus, his distress at the sins of the neighbours (one in the next room was an habitual drunkard), showed most strikingly the value of Ragged Schools, and the importance of Scriptural education.

In the *Mixed Day School* the average attendance is seventy-four, the number on the books being ninety-eight. At the *Infant School* the attendance has averaged 110, with 143 on the books. Owing to a communication received from the School Board, requiring a larger amount of accommodation for each child, the Infant School has recently been divided, forty-two children having been drafted into another room, and placed under the care of two paid monitors, who are specially trained and superintended by the master.

At the *Night Schools* the average attendance is forty boys and thirty-five girls. These Schools, as well as the Boys' Sunday School, are conducted by the students of the Church Missionary College, aided by three other friends of youth.

The teachers have been much encouraged by great regularity and good behaviour on the part of the scholars, many of whom are big lads, employed as hawk boys or on the railway. Great importance is attached to these Night Schools, for the class of boys attending them is proverbially difficult to influence, being as they are of an age which subjects them to peculiar temptations. The union of kindly religious

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exhortation with useful secular instruction, is, to such a class, peculiarly valuable.

The *Evangelistic efforts* connected with the Mission include Sunday and Wednesday Evening Services, and Open-air Preaching. The average number in attendance on Sunday evenings is forty. An effort was made during the week of the London Mission to give an impulse to this part of the work. Papers were circulated inviting the people to attend Special Mission Services, and the schoolroom was filled every evening with an attentive congregation. Several encouraging tokens of success were granted to the prayers and appeals of the conductors. Still, there is room for many more besides those who do come, and it may, probably, be owing to the fact that there is a service held at the same time in the Philharmonic Theatre, which adjoins this School, that more do not attend. At the same time the regular attendance of those who form this congregation, is a proof that they appreciate the service. Most of them have to contend with trials and difficulties of a very harassing nature. But, as is found in the house-to-house visitation, many homes have been made more happy, and their path of life more smooth, because they have listened to the voice of Him who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." One, a very aged man, when in health a most regular member of this congregation, died, after much suffering, a happy and triumphant death, resting solely on the finished work of the Saviour. The last time he spoke coherently was when he repeated with much fervour the words of the hymn,

> "Rock of Ages, cleft for me,
> Let me hide myself in Thee,"

afterwards joining with as much fervour in prayer.

On Sunday evenings all through last summer, Open-air Services were held at the corner of Theberton Street, and in Goswell Road. At Goswell Road the preachers, besides the chance passers-by, had a regular congregation; and the case of one lady may be mentioned, who was constantly brought by two others in a Bath chair, and who not only came to listen, but to help by distributing books, &c.

Lodging-House Services on Sunday evenings have been kept up through the year with much encouragement. The Lodging-House is situated in a court immediately adjoining the School, and, though designed for those who are only one degree removed from vagrancy, it is, for one of its class, generally well conducted.

The *Mothers' Meeting* is attended by twenty poor women, and the sum deposited by them for material or for coals and clothing last year amounted to £9 7s. 6d.

Sewing Classes are held every Thursday afternoon for the girls and elder classes of the Infant School, by whom more than one hundred garments have been made during the year for the "Clothing Sale," which is held every few months.

The number of deposits in the Penny Bank last year was 8,060 from 460 depositors. The deposits amounted to £453 13s. 4d. The deposits are regularly invested in the Islington Savings Bank, and yield three per cent. interest, which covers working expenses. The scenes witnessed each Saturday night, during the busy hours from 8 to 9 p.m., are curiously illustrative of the various phases of London life. Here a child is marching off proudly with "my bank book," having made its first deposit of a few pence—hitherto these have been always spent at the sweet-shop on the Sunday; there, in the corner, a professional beggar is counting and recounting, with all a miser's zest, the "savings" he is going to put by; here an Irish-woman is leaving a few shillings saved from "the public" since her husband became a "teetotaler;" while here a sturdy mechanic is withdrawing the money to purchase his "outfit" on his marriage, or to pay his passage to America.

The *Library*, which contains 431 volumes, is very popular. As the use of the Library is confined to depositors in the Bank, the Committee are furnished with some guarantee that the books will neither be lost nor abused.

A Bible-woman has been recently appointed. During the four months of her engagement she has sold eighty Bibles, many to the Irish who colonise this district.

The School has completed its twenty-first year, and so has come of age. On January 31, 1853, the foundation was laid, with much prayer to God and dependence on His grace, in a meeting held at the Church Missionary College. These "Angel Courts" were then as forlorn and degraded a district as any in London, filled with poor Irish Romanists of the lowest class. Something has, through God's blessing on feeble efforts, been accomplished. Even outwardly, some improvements are visible; and who shall say how many precious souls may not have been rescued from sin and misery, and brought to know and love the Lord? Still, there is "much land to be occupied." There are some courts rarely visited; some houses and rooms where no access is permitted; the parents are, almost universally, persistent Sabbath-breakers, many of them living by open sin; while few of the children's hearts seem savingly impressed with the truths they are taught. It is well, then, to echo the language of Caleb (Numb. xiii. 30): "Let us go up *at once*, and possess it; for we are well able to overcome it."

LETTERS FROM ADULTS.

In our numbers for January, March, and July we inserted some letters which were received by their teachers from former Ragged Scholars. They all proved how grateful they were for that Christian kindness which rescued them from poverty and misery, and not rarely from lives of sin and shame.

Letters, too, not a few, have been received from adults who had attended either our Ragged Churches or Mothers' Meetings, which also showed how deeply the poorest feel any kindness which springs from true Christian kindness, and not mere patronage. From letters received from adults we gladly select the following.

Mrs. Barker Harrison, of Perkins' Rents (One Tun) Ragged School, received the following letter from a poor woman in a convalescent home:—

"Dear Madam,—I take the liberty of letting you know I am very much better, I thank God. I have indeed reason to say, 'Bless the Lord, O my soul, and all that is within me, bless His Holy Name.' I feel anxious about home, my husband, and children, but I feel all will be right until I come. Dear lady, I trust you are quite well, and all our dear friends; may God bless you all and prosper your work. I trust the Lord will spare you many more years to work for His glory and the good of His people. We indeed need all your exertions, for we are a stiff-necked and ungrateful people, and it is of the Lord's mercies we are spared and favoured as we are. Dear lady, Annie [her daughter] has not gone to America; when she was all ready and it came to the last, her father would not let her go by herself; he said if she waited until the spring he would try to send out Hannah or Lizzie with her. I am sure it is all for the best, as me and Annie earnestly prayed (as you told us) to be directed for the best for here and hereafter. I hope to be soon home again to meet in your little band, but what a large one hereafter! I hope I am not intruding on your time. My earnest prayers will be, the Lord bless you and spare you and your dear parent long over His people. Your ever grateful and humble servant, Ann L."

The following are two letters which were received by the superintendent of Field Lane Ragged School:—

"Dear Sir,—I am reminded of one of the precepts written upon the wall of your chapel, immediately opposite the entrance, and which, from first seeing, has always had a lasting impression upon my mind, viz., 'In all thy ways acknowledge God, and He will direct thy paths.' I shall never forget this as long as I live; for, cast down as I was, almost despairing, and quite destitute in every sense of the word, I

applied for admission to your Refuge. Upon producing my testimonials I was admitted. You cannot possibly imagine my thankfulness for getting in even for one night's shelter. I had the night previously walked the streets of London, and for days, when not cleaning for the Institute, had not a taste of any kind of food, except that supplied night and morning at the Refuge. I could not make my circumstances known to any in London, for I felt persuaded they would not acknowledge me in the time of my adversity. Therefore when I tell you that I now hold the position of head clerk to the Clerk to Justices here (with Lord F—— as chairman), and am looked up to and respected, and enjoying all the comforts of this life in a reasonable way, I think I have reason to say, 'In all thy ways acknowledge God, and He will direct thy paths.' I write to show you that *I* have at least (if no others) been benefited by your Institution, and shall always proudly feel my obligations to it, but which I cannot express. Make use of this in any way you may think proper, but do not make my name and whereabouts too well known, as it would be of great disadvantage to me. With best regards to Mrs. W——, yourself, and family, I remain, &c., W. K. K."

"M—— M——'s friends wish to return many thanks for their kindness to her, and hope, by God's help and her own perseverance, that she may get on in the world and do well. I feel I should like to thank you in another way, but it is not in my power; but I have much, very much, to thank you for your kind care over her in saving her from other evils; and again I thank God and you for placing her in such a good and happy home, and hope she may find a mother in that lady who writes so nicely to me. I have many things to be thankful for, to think that God Almighty is taking so much care of my poor dejected girl. I hope she will have cause to thank the home as long as she lives. From yours faithfully, S. and S. B."

The friends at Gray's Yard received the following letter from a casual who had attended the Ragged Church:—

"Dear Sir,—Permit me on the first Sunday in a new year to offer to yourself, and through you to all the gentlemen who through the past twelve months have ministered in Gray's Yard, my heartfelt, my most grateful thanks for the benefits I, as an individual having an immortal soul, have derived from listening to the many earnest addresses delivered there, as well as for the relief administered in the shape of what is known as 'the staff of life,' which, in my case at least, has been received most gratefully on every occasion.

* * * * * *

I have no hesitation in saying that had it not been that, Sunday after Sunday, from the first day of 1873 until its close, I have had the

opportunity of listening to the Gospel message delivered in what I consider all its purity and entirety, I should, for one, have either been the inmate of a felon's cell, or an inhabitant of that pit which hath no bottom. The restraining influence, as well as the convincing arguments, etc., etc., of the service in your church, have, so far as I have been able to judge, not only prevented myself but many others from falling into the commission of open sin, and have been in a great measure instrumental in saving many men from becoming criminals in the eyes of the law, without reference to anything else. Accept, dear sir, this offering of one—a poor 'casual'—who, but for you and those connected with you, would have been eternally lost, but who has to thank your services, under Divine Providence, for bringing him back once again into the fold of the great Shepherd; his overflowing thanks and best wishes for the future."

A poor woman, the wife of an avowed infidel, thus wrote to the earnest superintendent of Golden Lane Ragged School:—

"Dear Mr. Orsman,—I hope you will not think me neglectful in not writing to you before, but I have not had time to sit down to write, for I have had so much to do, and such a dirty house to clean, and my husband does lead me such a tiresome life, for he does not like a country life, but I like it. It is a very nice place, the house stands by itself in the fields, and it is so beautiful to look at the glorious works of our dear Lord and Saviour. Many years I've loved Him, but now I see so much of His wonderful works I feel I never, never can love Him enough, nor do enough for Him. Dear Sir, I cannot tell you how much I wish I could induce everybody to love the Lord that I talk to about our heavenly Father, but very few will try to give their hearts to Him. Sir, there is a schoolroom here where I go on Sunday evenings to worship. I like the preacher very much, but my heart clings to Golden Lane and my sisters and brothers in Christ there. Dear Sir, please give my respects to all and kind love to yourself, and I hope you are quite well. So no more from your humble servant,

H. M. A."

These letters—and they are but samples—fully testify that the poor, especially the reclaimed poor, are not so devoid of gratitude as many suppose. Like mankind in general, there are doubtless great differences in that respect, but long experience leads us to infer that when our poorer brethren are ungrateful, it is too often because love has not been mingled with the advice or the aid given. But when it is seen that the actuating motive—and the poor are very acute discriminators between true and *sham* charity—is Christian love, then their gratitude is shown in ways which almost startle by their quaintness and novelty.

LODGING-HOUSES FOR TRAVELLERS.

Twenty years ago the condition of the numerous lodging-houses in the metropolis and the provinces was so utterly bad as to be almost beyond credence. The various parliamentary and other inquiries instituted into the social and sanitary condition of these places brought to light such horrible scenes of filth and indecency, of abominable iniquity and sin, that the public became absolutely appalled, and there arose a loud cry that the pictures of lodging-house life, as depicted by the witnesses examined, were either untrue or grossly exaggerated.

In those parts of the metropolis now occupied by New Oxford Street, Commercial Street, and by some of the leading railway lines, scores of the lowest class of common lodging-houses were to be found. They were of all sizes and descriptions, from the tottering four-roomed hovel to the big dilapidated mansion, which in former days had been the residence of some wealthy citizen; but they each possessed several characteristics in common—they were incredibly filthy, shockingly overcrowded, and horribly unhealthy. They invariably displayed in their lower windows, often black with dirt, an announcement to the effect that inside good accommodation would be found "for travellers,"—in other words for tramps; the average price of such "accommodation" being fourpence, in return for the payment of which the "traveller" received permission to make use of a small and crowded kitchen, the atmosphere of which was rendered unendurably hot by means of a great fire, which blazed away almost without intermission during the greater part of the year, being used by the lodgers principally for cooking operations. The kitchen walls were generally black with soot and grease, and in their countless crevices lurked myriads of large blackbeetles and cockroaches. But, compared with the sleeping rooms, the kitchen often seemed a perfect Paradise. In some of these places the vermin were literally scraped in pailfuls from the walls. Ventilation there was absolutely none, unless there happened to exist a broken window or two. No respect for decency existed. Men, women, and children were often found indiscriminately huddled together, regardless of age or sex, almost as close as herrings in a barrel. It is impossible to reproduce the sickening descriptions of common lodging-house life as given in the official reports presented to Parliament. Suffice it here to say that in the majority of these loathsome haunts of poverty might be found crime, vice, bestiality, sin, misery, drunkenness, riot, fever, and destitution in every conceivable guise. Veritable hotbeds of immorality, they exercised no small degree of influence in brutalising the lower

portion of the masses, and increasing the already threatening amount of "rough" population to be found in our towns and cities. The amount of sickness and mortality in these places was fearful. Fever was never absent from their precincts. They seemed the chosen homes of typhus, and during periods of epidemic were dreaded accordingly.

But a salutary change was impending. So much had been said respecting the disgraceful and pernicious character of these places, that at length powers were granted to local boards of health, under the Public Health Act of 1848, to register common lodging-houses, to promote their cleanliness and ventilation, and to fix the number of lodgers to be allowed to each. No sooner were these powers put into force, than the inspector charged with the duty of visiting the lodging-houses found their actual condition to be far worse than had been commonly represented. The result was that, in 1851, the Earl of Shaftesbury, then Lord Ashley, induced Parliament to pass an act, by which the powers granted to local boards of health were given to the metropolitan police, commissioners, provincial town councils, and other bodies, and country justices of the peace, with the proviso that the said powers should be compulsorily administered.

When the metropolitan police commenced their supervision of the London lodging-houses, it was computed that these dens of iniquity formed the nightly resort of not less than 100,000 persons. Within three or four years after the passing of the new act, the number of lodging-houses became greatly reduced, partly from the numerous demolitions taking place, partly by reason of their becoming less profitable to the owners, not a few of whom were in extremely good circumstances. The people who were removed from the lodging-houses speedily found refuge in low beershops and overcrowded private dwellings, where, for a time, the more stringent clauses of the Lodging-House Act were successfully evaded. Legislation, however, soon came to the rescue, and at the present moment the medical officers of health in each parish have power to visit any house situated within their district in which they may suspect overcrowding to prevail, and to insist on the cessation of the nuisance.

In the common lodging-houses the progress of sanitary and moral improvement is extremely marked. The accommodation they afford is invariably of the rudest and cheapest character, but, so far as the regular establishments are concerned, there is no overcrowding; while, if there is nothing peculiarly attractive in the appearance of the living and sleeping rooms, they, at least, no longer afford those hideous scenes of filth and dirt formerly so common. Externally, too, they endeavour to assume some appearance of respectability.

Let us turn to a common lodging-house of a lower type in the East-end. Entering a large three-storied house, we cross the little entrance hall, and, descending some three or four steps, find ourselves in a long, low, and narrow room, along one side of which is a rough bench, with half-a-dozen deal tables to match. On the other side of the room are a couple of fireplaces, a dresser fitted up with an ample supply of crockery for the use of lodgers, and one or two small benches. So dark is the room, which covers what had formerly been the back yard of the house, that gas has to be burnt during the greater part of the day. The atmosphere is distressingly hot and stifling; but this does not seem to inconvenience the inmates, most of whom appear to enjoy it, if we may so infer from the manner in which the fires are kept constantly replenished. In front of one of the fireplaces sits a tall, powerful man, engaged in drying his only shirt, just washed by him, before the fire. Among the company present are several professional mendicants, a costermonger or two, a couple of artisans in search of work, and a goodly sprinkling of roughs. Some are smoking, others talking, and a few, evidently old gaol birds, whispering to each other in the farthermost corner of the room. Rough and coarse as is the demeanour of the assemblage, it is less so than would have been the case before the common lodging-houses came under proper supervision. Follow them to their sleeping rooms, and the same results are perceptible. With the suppression of overcrowding there is less immorality. The lodgers are being rendered decent in spite of themselves.

But much yet remains to be done. Most of the common lodging-houses, although improved to an extent almost incredible, can never be rendered wholly suitable for the purposes to which they are devoted; at the same time they cannot be suppressed unless others are built to supply their place. In Huddersfield, before attempting to bring the common lodging-houses under official control, a model lodging-house was erected for the reception of the surplus lodgers. This is what should have been done in London. We have model lodging-houses—but not too many—for working men; but we want them also for the nightly lodgers. If ever we are to civilise our nomad population, it is here that the beginning will have to be made, and, judging from the remarkable success which has attended our legislative efforts in relation to our common lodging-houses, perhaps it is not too much to hope that before long the well-directed liberality of the public will be found effectually supplementing the work of legislation.

[The above sketch is abridged from the *Daily News*. It did not come within the province of the writer to indicate that what Govern-

ment has done for the physical benefit of these wayfarers, Christian men have attempted for their spiritual benefit. Thus, preaching on Sunday evenings is carried on in most licensed lodging-houses. The Ragged Schools in George Yard, Golden Lane, and Harrow Street have made such visitation a prominent part of their many labours of love. Much good has been already done, and many, who had lost both character and caste, have been restored to their families and society.]

MISSION SCHOOLS IN ROME.

Mr. W. Nicholson, in the *Sunday School Teacher*, gives an interesting sketch of his visit to the Mission Churches of Rome. We select the paragraphs devoted to the Ragged or Mission Schools.

On Sunday morning I called upon the Rev. Henry Meille, the Waldensian minister for Rome, and with him was soon within the walls of a nicely filled Sunday School; the children were all clean and neat, and very attentive: this was at half-past nine. I gave a short address; told them how anxious the Sunday School children of England were for them, that they should know and love the only Saviour, Jesus Christ. My address was translated by Mr. Meille, who conveyed to me the best wishes of his children to the Sunday School children of England.

We then called upon the Rev. W. Wall, a Baptist minister, doing, like the Waldensians, a good and noble work in Rome. He has a flourishing school. Both week-day and Sunday Night Schools range from fifty to seventy-five members.

Our stay here was but short, being desirous of arriving at the Rev. W. C. Van Meter's school before it closed. This is the one known as the Vatican Mission. In these rooms Mr. Van Meter reports over 100 pupils, Catholic and Protestant, for his Day School; 36 in the Night School, and 47 in the Sunday School, with seven paid teachers. I entered fully into the various reports which I had heard with reference to the carrying on of this Vatican School; it is so called from its being situated in the quarter of the city contiguous to St. Peter's. It is in a back street, densely populated, and well adapted for the purpose of laying hold of wandering children. Here I learnt the reason for the association of Day and Sunday Schools, and that one without the other could not exist. The teachers are obliged to hold certificates of their efficiency, and in their engagements it is stipulated that they should undertake the Sunday morning school. I saw in the school on Monday morning the same teachers I met on the Sunday. The children have a certain time each morning devoted to

religious teaching, so that while really imparting a secular education the religious element forms a prominent feature, and is in all respects a part of the system. It was very pleasing to see the children taught, by means of the black-board, "Jesus loves me," in English, and then underlined in Italian, and thoroughly impressed upon their minds. This was Monday's teaching; and then followed that sweet hymn in Italian—"Shall we meet beyond the river?"

At Mr. Van Meter's own house he has an interesting school for girls and young women; about 30 on the books, with a daily attendance of about 20. He has 12 workers with him, and during the past months reports having visited over 500 families, circulating tracts and portions of Scripture.

At Frascati, a charming village on the brow of the Alban Hills, some ten miles from Rome, a grand work is going on. Only a few months since the priests made a public bonfire of all the Bibles they could lay their hands on; but although they could destroy the flimsy paper, they could not destroy or efface the sacred truths which those pages had conveyed to the minds of the people. A deputation from the village came into Rome, and asked for some one to come over and teach them. This has resulted in the formation of a school for girls and women numbering 40, and a second school for boys and youths, on the week-day 64, and on Sundays about 50. A night school for men is also now opened. Who can tell the power that may grow from this village alone? and this spot is only one of a great number which lie beneath those beautiful hills, all of which our friend Mr. Van Meter is anxious to visit and convey the truth.

The proportion of Protestants to Catholics is about 5 to the 1,000. Statistics show 100 Gospel schools in all Italy, having about 3,000 children under instruction. In Rome alone there are now sixteen places for Protestant worship. Let us pray that this little leaven may expand and multiply a hundredfold.

CRIME IN LONDON.

COLONEL HENDERSON'S report for 1873 has just been published. The total authorised strength of the metropolitan police on the 31st of December was 9,883, being an increase of 122 men above the strength at the corresponding date of 1872; the increase being 10 inspectors, 8 sergeants, and 104 constables. The duties of the metropolis absorb 18 superintendents, 184 inspectors, 770 sergeants, and 7,133 constables; the Royal dockyards and military stations, 4 superintendents, 37 inspectors, 84 sergeants, and 504 constables; and

the Government and private establishments at which the metropolitan police are employed at the cost of the departments or persons on whose behalf they are employed, 14 inspectors, 54 sergeants, and 472 constables.

The total number of persons taken into custody decreased from 78,203 in 1872 to 73,857 in 1873. There was also a considerable diminution in the number of suspicious characters and vagrants who came under the cognizance of the police. The chief variation in the general category of crimes is in the continued diminution in the number of crimes of burglary and housebreaking, of robbery and attempts to rob, and of larceny to the value of £5 in dwellings. The number of crimes of burglary and housebreaking was 328, the smallest number in any year since 1865; and of robbery and attempts to rob there were only 52 offences, the smallest number since 1864. In 1869 there were 147 cases of this description, but the number has decreased annually since that year. Larceny above the value of £5 in dwellings, which comprises all serious offences, has decreased from 1,069 cases in 1867 to 498 in 1873. Larceny by servants keeps a steady average, with rather a tendency to increase. In 1873 there were 1,199 cases. The offence of petty larceny shows an increase of 349 cases, the number reported being 7,213 against 6,864 in 1872. The greater portion of these petty thefts are of goods exposed, linen left to dry, or from unfinished houses. Many may be attributed to carelessness exhibited by so many persons in leaving their doors and windows open or insecurely fastened, and in many cases their houses altogether unoccupied or uncared for.

The number of harlots apprehended decreased from 6,092 in 1872 to 5,656 in 1873. The old difficulty of proving annoyance hampers the action of the police in dealing with this obtrusive evil, and little or no assistance can be obtained from the persons annoyed. With beggars the case is different, and their number shows a steady decrease under the combined influence of the mendicity societies and the police. The apprehensions have decreased during the past five years from 4,183 in 1869 to 2,753 in 1873, and the total number of persons apprehended under the Vagrant and Poor Law Acts during the year diminished from 5,676 in 1872 to 4,786 in 1873.

The number of known thieves and depredators, receivers of stolen goods, and suspected persons in the records has increased from 3,115 in 1872 to 3,467 in 1873. Of these 703 are under sixteen years of age. There are 87 houses known to be those of receivers of stolen goods. 219 persons were taken into custody for this offence during the year, of whom 147 were committed for trial, and 101 convicted and sentenced.

The number of summonses taken out against public, beer, and refreshment houses have decreased in a very remarkable manner, the average of the last three years having been 444 against an average of 1,248 during the preceding three, and the annual number has decreased from 1,036 in 1870 to 294 in 1873. The houses licensed for the sale of intoxicating liquors have been much better conducted since the passing of the Licensing Act of 1872. The number of summonses for general offences also largely decreased during the year, the total number being only 9,936 against 12,684 in the previous year. The decrease may be in some measure accounted for by the decrease in the number of persons found in public-houses during prohibited hours, very few persons having been summoned for that offence in 1873.

Hints for Teachers.

HOW TO MEET YOUR CLASS.

BY REV. WM. S. PALMER.

FIRST of all, meet your class *regularly*. Let nothing but dire necessity keep you away a single Sunday. You know not what you may lose by even one absence. If you *must* be absent, take pains to secure a substitute who knows something of the class and will learn something about the lesson.

It is of vital importance that you come to your class *cheerfully*. Lightness or anything trifling in your bearing, of course, is out of the question. But a melancholy look is worse still. So, coming cheerfully, give each of your scholars a cordial greeting. Yours should be the warmest salutation they receive outside of their own homes. Your pupils are not so numerous but that you can call each one "*by name*," with much of the spirit with which Christs calls His own disciples. They are yours. Your cordiality must, by all means, be genuine, especially with children. Shams are utterly useless. They see through all disguises, and read the heart. You must *feel* a deep interest in every one of them. Calling into exercise that charity which "thinketh no evil," seeking out what is good in the depths of their being, reflecting that each of them is an immortal soul which the Son of God died to save, and has set you to win to Himself, you can care most thoroughly for every individual of their number.

Approach your class with the settled conviction that, under God, it is yours to *interest every member in divine truth*. Be intent upon making every scholar feel he cannot afford to be absent from a single lesson. Do not expect to command attention, or buy it; but set your heart upon earning it. Do not rely upon any sacredness of the scene or the hour; but apply yourself to the work of saying what interests your own mind, and what your prayer and study have led you to believe suited to the needs of your charge.

Whately says, "Curiosity is the parent of attention." Awaken curiosity. Arrange your questions with that intent. Stir up thought and quicken feeling. Bring forth "things new and old," both in manner and matter. Avoid all stereotyped ways of teaching. Often do unexpected things. If possible, surpass expectation.

By all means be thoroughly *alive*—not bustling, but profoundly in earnest. Dulness in a class is often but the legitimate offspring of lifelessness or listlessness in the teacher. Kindling the fire within your own soul at the altar of prayer to God, let it burn freely, and therefore glow brightly. Speak feelingly — not softly, or whiningly, or vociferously; but naturally, and never coldly or formally. Speak eye to eye—never reading even questions if you can possibly help it. Let your eye engage the eye of your scholars one after another, and so keep all of them attentive.— *National Sunday School Teacher.*

CLASSIFY TOPICS.

A TEACHER told a minister that she could always recollect and repeat more of his sermons than those of any other minister she was in the habit of hearing. She could not account for this, but thought the fact worthy of observation.

He remarked that he could explain the cause. "I happen," he said, "to make a particular point of classifying my topics. It is a hobby of mine to do so, and therefore I never compose a sermon without first settling the relationship and order of my arguments and illustrations. Suppose your servant was starting for town, and you were obliged hastily to instruct her about a few small purchases, not having time to write down the items; and suppose you said, 'Be sure to bring some tea, and also some soap, and coffee too, by-the-by, and some powder-blue; and don't forget to bring a few light cakes, and a little starch, and some sugar; and, now I think of it, soda,'—you would not be surprised if her memory failed her with regard to one or two of the articles. But, if your commission ran thus, 'Now, Mary, to-morrow we are going to have some friends to tea, therefore bring a supply of tea, and coffee, and sugar, and light cakes; and the next day, you know, is washing day, so that we shall want soap, and soda, and powder-blue, and starch,' it is most likely that she would retain your orders as easily as you retain my sermon."

The reason why our scholars too often remember no part of a lesson which is really substantial as regards matter is solely because it is such a jumble that nothing is clear. Better lodge one clear idea in a child's mind than give twenty so mingled together that not one thought is understood. And if it is not understood, how can it possibly be remembered? Proper arrangement, or classification of the different parts of a lesson is the pre-requisite to understanding and remembrance.

Again, let every topic in a lesson flow naturally out of the preceding part of the subject. In this way there will be such a *oneness* throughout the lesson as will be found a potent aid to memory.

Children's Page.

NO MOTHER.

MANY ragged scholars have neither father nor mother; but many who have had far better be without either. Drunken, or idle, or criminal, they only train their children for the "lake of fire." Happily, here the Ragged School teacher steps in, and acts the part of a true parent. For he points out the way to the city of the Shining ones, and many are thus won for Jesus.

A tale will tell what we mean by so many of our scholars having "no mother." Some years ago the late Rev. John Angell James—a great friend of poor boys — visited a Ragged School in the town of Birmingham. He went up to one fine boy who was seated on a form. He saw, though he was rough and ragged, there was character and power in that boy.

He said, "My boy, have you got a mother?"

The boy rose from his seat, and stretching himself to his full height, and looking first at Mr. James and then at his own ragged dirty clothes, he said, "Do I look as if I had?"

That is what many of the children whom you find in Ragged Schools would answer you if they were to speak and say what they really think. The fact is, many of the mothers and fathers of these children do not care for them. So they appeal to us, and call upon us to come to their aid.

For, alas! to many a poor forlorn child the Ragged School teacher is the only father and mother. A poor boy once said to us whilst crying bitterly over his dead teacher, "She was the only mother I ever had!" Miss Hughes, that kind teacher, has long gone home to glory; but can we doubt that this poor lad will see his spiritual mother again? And, oh, who would not be present at that meeting?

May you, dear young reader, meet them in that "happy place, far far away" to sight," but which can be brought very near by faith in Jesus.

S. A.

THE DRUNKARD CURED.

OUR pages have often reported cases of fathers and mothers who have been brought to Jesus solely through the prayers, or the repetition of texts, or hymns learned by their children in the Ragged School.

The following instance of answered prayer occurred in an American Mission School, the name by which Ragged Schools are known in New York:—

A boy aged thirteen had given his heart to Jesus, and felt very anxious for the salvation of his wicked father who kept a drinking shop, and not only got drunk himself, but tempted others to do so.

This poor boy asked his teacher what he should do, for his father would make him wait on the customers, handing out the poison, which "at last stings like an adder" (Prov. xxiii. 32). He also, with tears in his eyes, asked if he had better not leave home. His teacher told him not to leave home, but to begin at once to pray for his father, and she would pray for him, and for his

father too. And they both commenced to pray for that father.

In a few weeks the father left off drinking, and soon after of selling too, and went to work to earn an honest living. "For," said he, with tears running down his face, "something has been the matter with my dear boy for some time; and the other day I heard a noise in the room where he sleeps; it was a kind of a mournful noise, and I listened; and what do you think? Why, he was praying for me! He prayed that I would leave off selling gin and rum and whisky, for I had left off drinking some time before. I felt I was doing wrong, and I have left it all; and the next time you have a Mission Service I am coming with my boy."

Correspondence.

REWARDS IN NIGHT SCHOOLS.

To the Editor of the Ragged School Union Magazine.

Sir,—Permit me to ask, in reply to the letters of Mr. Wade and "A.B.C.," whether rewards in Night Schools are absolutely needful? I am acquainted with many Night Schools, and I find that they are largely attended without any present or prospective reward. The fact is, the scholars get a sound secular education, and in winter have the use of a comfortable and well-warmed and lighted room, and all gratis. Why, then, reward—I will not say *bribe*—them to attend, when already they come so readily?

But, if any Night School has failed from any cause to attract, I would suggest that an illustrated lecture or "A Service of Song" be given monthly. None should be admitted to the entertainment who had not attended regularly, or who had not behaved as scholars—however low down the social ladder—ought to behave who are taught free of charge.

Such entertainments, together with a Penny Bank and Library, ought to suffice to attract those outcast or destitute lads for whom Ragged Night Schools were originally intended, and whom experience shows to be far more easy to manage than better-fed and better-housed boys.

Yours, &c.,

A Veteran.

October 14th, 1874.

RAGGED SCHOOL FLOWER SHOWS.

To the Editor of the Ragged School Union Magazine.

Mr. Editor,—In an article on Flower Shows in your issue for August, the propriety of holding Flower Shows in the more central Ragged Schools during the summer of 1875 was suggested. That such exhibitions tend to teach *silently* the benefit of tidiness and cleanliness there can be no doubt; but the question recurs—How can parents and scholars who live from hand to mouth possibly find money to buy the plants, even if they had time for their culture? It is like a physician telling a sick man to have plenty of nourishing food and wine when the purse is empty.

But, happily, the question is set at rest by the action of the Commissioners of Woods and Forests, who have just issued the following circular:—

"The Commissioners of Her Majesty's Works and Public Buildings intend to distribute this autumn, among the working-classes and the poor inhabitants of London, the surplus bedding-out plants in Battersea, Hyde, the Regent's, and Victoria Parks, and in the Royal Gardens, Kew, and the Pleasure Gardens, Hampton Court. If the clergy, school committees, and others interested will make application to the superintendent of the park nearest to their respective parishes, or to the director of the Royal Gardens, Kew, or the superintendent of Hampton Court Gardens, in the cases of persons residing in those neighbourhoods, they will receive early intimation of the number of plants that can be allotted to each applicant, and of the time and manner of their distribution."

I hope that many Ragged Schools will avail themselves of this privilege, and, as a result, that many a dingy alley, and many a slutish house, will be brightened by those relics of Paradise. I may add that our schoolrooms, too, would look all the more cheerful if some of these floral beauties were displayed in the windows.

I am, &c.,

October, 1874. Flora.

Ragged School Union.

At the monthly meeting of the Managing Committee held on 9th October, the receipts for September were reported to be £72 5s. 7d., and the payments to have been £206 5s. 10d. In order to meet the

deficiency in income £500 stock was directed to be sold out of the reserved fund.

Quarterly grants, amounting to £112 11s. 4d., were ordered to be paid to twenty-one Schools. Repayments of £24 9s. 7d. to seven Institutions named by the donors were also voted.

A special grant of £15 was voted towards the current expenses of Camden Town School.

A special grant of £20 was voted towards the expenses of Dove Row School.

A grant of £2 10s. was voted to Clare Market School, for school material.

A special grant of £20 towards improvement in the roof of Ogle Mews School, was ordered to be paid.

Facts and Scraps.

ANN STREET, PECKHAM.—A juvenile Good Templars' Society has been opened by this Ragged School. A Juvenile Temple is a young Good Templars' lodge—a training school for boys and girls in the principles and practice of temperance. Every member is required to pledge himself against drink, *tobacco*, *gambling*, and swearing, and it is expected of him that he will influence others to become members. A bronze medal is awarded to the person who makes most converts. The officers who conduct the business are chosen by the members. There is a regular form of initiation, in order to impress the young mind with the value of temperance, and there are meetings, of which addresses, recitations, and temperance songs form a part.

OGLE MEWS, PORTLAND STREET.—One of the most useful agencies of this Ragged School is the Pure Literature Society, which is managed by one of the honorary secretaries. During the past seven years above 12,000 serials have been sold; last year alone the sale was 1,605.

WENTWORTH STREET.—We are glad to state that two of the children, one boy and a girl, have each obtained a prize for an essay sent in to the Royal Society for the Prevention of Cruelty to Animals. This school has the distinction of being the only Ragged School that has obtained these prizes.

PRAYER FOR YOUNG MEN.—It is proposed that there shall be a prayer union of Christians throughout the world, for young men, during the week November 22 to 29. A young man, writing on this subject, says:—"We want to feel that Christianity has a place for us—we know already that Christ has a work for us. . . . . We offer to the Church, power; we want machinery." "Our young men," says Mr. Somerville, of Glasgow, "are at present exposed to peculiar hazard, from the refined and specious materialism which is making its way, as well as from other causes . . . . It would give us hope for the nations of the earth, were a host of young men to be turned to the Lord."

MANCHESTER SUNDAY SCHOOL UNION.—The Jubilee of this Union was celebrated last month. On Monday, the 5th instant, there was a great demonstration, in the Free Trade Hall, of selected singers from the different schools in the Union, joining in a Service of Song. On Tuesday, the 6th, three Conferences of teachers and delegates were held in the Friends' Meeting House, Mount Street.

At the first Conference, Mr. R. Butcher read a paper on "The Sunday School, and its Measure of Spiritual Power."

At the second Conference, a paper on "Sunday School Literature" was read by Mr. J. A. Cooper, Author of "Counsels to Sunday School Teachers."

At the third Conference, a paper was read by Mr. Charles Bailey, on "The Organisation of the Sunday School, considered in its relation to the Wants of the Times."

WICHERN'S "ROUGH-HOUSE."—The Rough-house, founded by Dr. Wichern, has celebrated its fortieth anniversary. On Nov. 1, 1833, Wichern, a young minister, commenced with his mother the education of destitute children in a little straw-thatched house in Horn, near Hamburg, and which was formerly called the "Rough-house." Above 1,000 children have been received into Wichern's different institutions. Every fifteen live under the oversight of a male or female helper in one house, by which arrangement an attempt is made to introduce in some measure family life. Out of the brethren an institution has grown, in which young persons are trained for the service of the home mission, and lately also for mission work among the Germans in America. They are then sent forth, according to their gifts, either as heads of rescue-houses, or as city missionaries.

Notices of Meetings.

KINGSLAND.

This Ragged School resumed its winter session of services on Monday evening the 5th October. "The Pilgrim's Progress" was given on this occasion. Mr. Aylott presided. Mr. Horn conducted. Mr. Lidstone read the narrative portions with great expression. Miss Mercer played the accompaniments. The girls of the school, with some ladies and gentlemen from the Rev. T. W. Aveling's church, formed an efficient choir.

About 300 of the parents were present. A great many friends and influential supporters of the school testified by their presence and their hearty appreciation of the service to its importance as a refined amusement, as well as a means of moral and religious culture.

Mr. Lidstone gave expression to his love for the Ragged School Union, to the kind aid it had always afforded them, and to the pleasure felt at having one of its representatives, Mr. Curtis, among them.

Mr. Curtis spoke of the important advantages conferred on the neighbourhood by the self-denying labours of the teachers of the Kingsland Ragged School.

Mr. Aylott added a few kind words expressive of the gratitude of the meeting for the great pleasure

which these delightful services had afforded them.

In order to make these services a success, there must be good reading as well as good singing.

MANCHESTER.

A meeting was held in the Mayor's Parlour at the Manchester Town Hall, to consider the condition of unprotected young Englishwomen in Paris, and to concert measures for raising a fund of £10,000 to pay the expenses of a home in which they may obtain refuge, assistance, and advice. A Manchester lady, Miss Leigh, who is at the head of the movement, has undertaken the responsibility of purchasing a large building at 77, Avenue Wagram, which will accommodate about ninety inmates. This lady, who acts as honorary secretary to a committee of Englishwomen who have organised the mission, states that there are over 2,000 English girls in Paris, who, when unemployed, are practically homeless. The appeal now being made is, in the first instance, to Manchester, because it has been found that a large proportion of those who require the benefits of the home are Lancashire girls. They leave this country generally only for a short stay in Paris, to qualify themselves as teachers, modistes, ladies' maids, or cooks.

The Bishop of Manchester, who presided, said there were about 2,000 young Englishwomen in Paris who were drawn there from various motives, most of them determined by the very artificial wants and fancies of modern English society. Some went to acquire the Parisian accent, with the view of becoming governesses; a somewhat inferior, but he believed more highly-paid class, to learn skill in cookery; and others to study the art of dressing hair. He was informed by Miss Leigh that others were actually sold by English parents to Italians and other foreigners, by whom they were hired out as models to French artists. He imagined that Paris was not the safest city in the world for a young unprotected girl to be thrown into at the most dangerous age of her life. He confessed that the appeal which it was now necessary to make on behalf of these 2,000 young girls was one the necessity of which in a Christian or even a distinctly moral community filled his heart with feelings of shame and almost of self-reproach.

A paper prepared by Miss Leigh was afterwards read, setting forth the origin and objects of the home. During the twenty months it had been open, while 254 young women had been admitted to it, more than 150 had been refused admission simply from want of room. They were asked to do household work and sewing until they obtained suitable situations. Those who had friends in England were assisted to return to them, and of the 234 relieved, sixty-seven had been sent to England, eight to America, two to Australia, and one to New Zealand. One of the unsuccessful applicants had afterwards thrown herself in the Seine, and it was stated at the inquiry which followed by one of the chief officials of police that most of the bodies of women found in the river were those of homeless and friendless English girls.

Subscriptions towards the £10,000 fund have already been received amounting to £1,800, including £500 from Mr. A. H. Heywood, £100 from the Rev. C. L. Bevan, £100 from Dr. Grimke, and several subscriptions of £50 each from Manchester merchants.

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